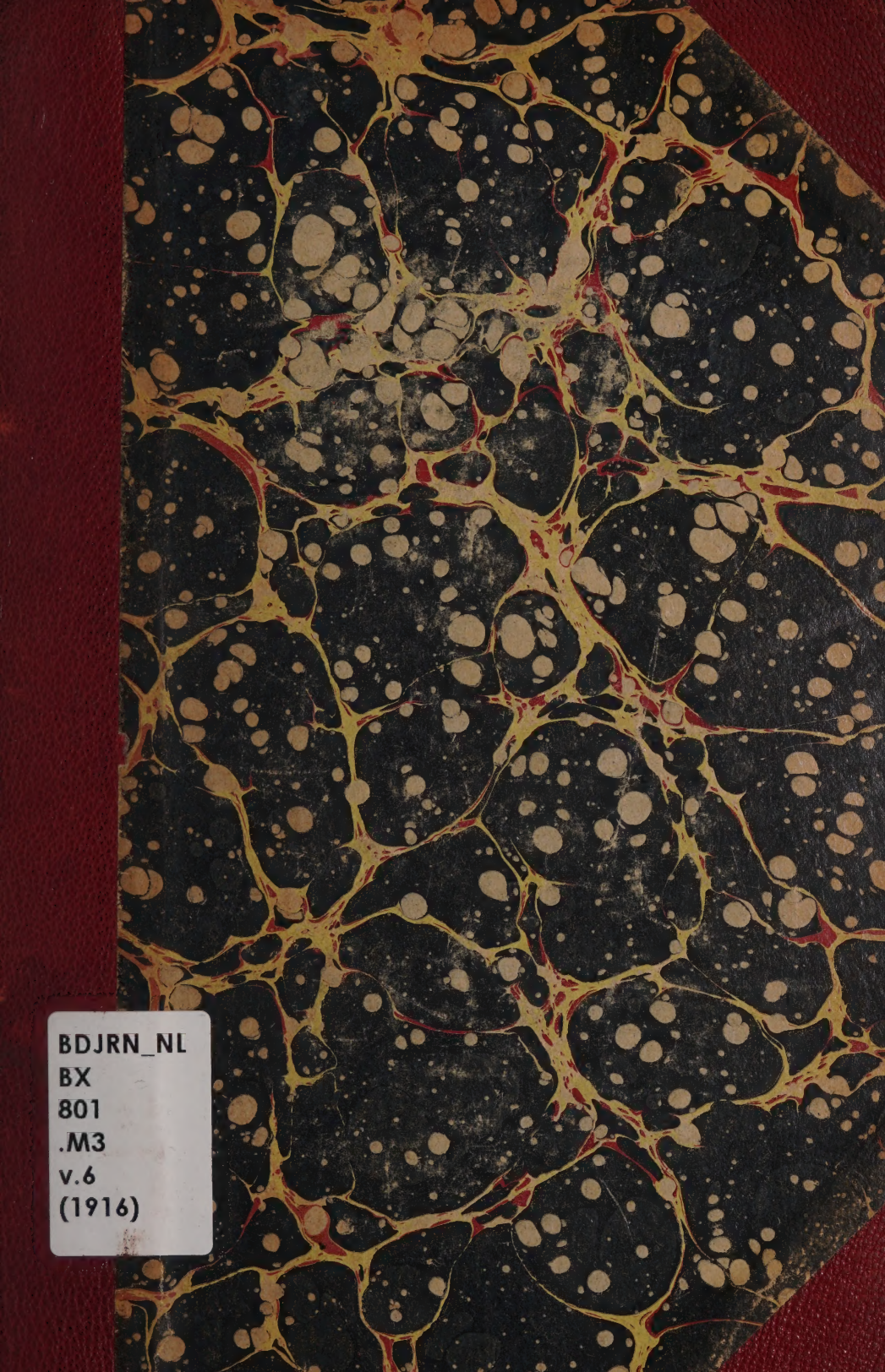
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The Maine Catholic Historical Magazine

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DIOCESAN CHRONOLOGY FOR FEBRUARY, 1916

1. Meeting of the Diocesan Board of Consultors.

5.—Invitations to the Catholic Lawyers and Doctors of Portland to meet the Hon. W. Bourke Cochran on the day of his Lecture.

10.—The newly appointed Rectors and Assistants took possession today.

11.—Message from New York that Hon. W. Bourke Cochran was ill and advised to postpone the Lecture, hence it was decided to transfer the Lecture to Sunday evening, March 26th.

13.—Sunday. Very cold with high wind and a very severe snow-storm, hence postponement of Lecture proved to be a blessing.

14.—Rt. Rev. Bishop with a large delegation of priests and Catholic citizens of Portland had a hearing before His Honor the Mayor and the Board of Estimates of the City Government, on the question of an equitable distribution of the school funds, apportioned to the City by the State.

21-22.—Holiday for the children of the Catholic schools. Holy Sacrifice of the Mass offered for the Country each year on Washington's Birthday Anniversary.

29.—Cathedral Parish Reunion at the City Hall Auditorium, that evening and the following evening, a great success.

HOLY THURSDAY, CATHEDRAL, PORTLAND, MAINE

THE BISHOP'S HOUSE,

PORTLAND, MAINE, March 10, 1916.

Rev. dear Father:

The Solemn Pontifical Mass will be celebrated in the Cathedral on Holy Thursday at 8.45 A. M. It is the wish and spirit of the Church that as many Priests as possible be present at the Mass and the Consecration of the Holy Oils, and receive Holy Communion at the Mass.

The officers of the Mass are as follows: Assistant Priest, Rt. Rev. M. C. McDonough, V. G., P. A., P. R.; Deacons of Honor, Rt. Rev. Arthur A. Hamel, Rev. Thomas F. Butler, P. R.; Deacon of the Mass, Rev. Louis Bergeron; Subdeacon of the Mass, Rev. Denis J. O'Brien; Masters of Ceremonies, Rev. James A. Carey, Rev. George P. Johnson; Chanters, Rev. Joseph LeGuennec, Rev. Aimé Giguere.

The following are appointed to assist at the consecration of the Holy Oils: As Priests, Rev. N. Charland, Rev. T. P. Linehan, P. R., Rev. P. J. Garrity, P. R., Rev. John O'Dowd, Rev. Henry Gory, Rev. M. A. Clary, Rev. P. H. Reardon, Rev. J. P. Nelligan, Rev. A. C. Coté, O. P., Rev. T. J. Remy, S. M., Rev. Nicholas Horan, Rev. J. J. McGinnis.

As Deacons: Rev. J. W. Houlihan, Rev. P. E. Desjardins, P. R., Rev. T. J. Nelligan, Rev. Z. B. Decary, Rev. Joseph Drolet, Rev. J. A. Laflamme, Rev. Eugene Gauthier.

As Subdeacons: Rev. R. Bourbeau, Rev. F. A. Karpe, Rev. G. J. Pettit, Rev. M. F. Drain, Rev. M. J. Kenely, Rev. T. John Mahoney, Rev. A. J. René.

The Holy Oils will be distributed in the Sacristy after the Mass by the Masters of Ceremonies. The vascula for the Holy Oils must be of silver or cut glass, made expressly for that purpose, to avoid danger to the sacred contents. In this, as in all similar matters, the letter and spirit of the law of the Church are to be followed. The vascula will be brought to the Sacristy before the Mass and the Holy Oils will be ready for distribution at the end of the ceremony.

For the convenience of Pastors residing at a distance from Portland, we appoint the following Pastors as distributors in their respective sections of the Diocese: Rev. P. J. Garrity, P. R., Bangor; Rev. Raoul Bourbeau, St. Agatha; Rev. George Pettit, Calais; Rev. John J. Sullivan, Fort Fairfield. Those who

desire to avail themselves of this arrangement are requested to communicate in good season with the nearest of these Pastors in order that a proper supply of the Holy Oils may be secured.

Each priest assigned as Priest, Deacon or Subdeacon for the ceremony will please bring with him an amice, alb and cinture. All are requested to be present not later than 8.30 o'clock in the upper Sacristy, where the vestments will be prepared

Dinner will be served at 11.15 o'clock in the Bishop's House.

Yours sincerely in Christ,

✠ Louis S. Walsh,
Bishop of Portland.

THE HOLY SEASON OF LENT

The Holy Season of Lent is a time for introspection and auto-penance in the mind of Holy Mother Church, in order that each one of her children may answer the simple question, "Am I on the narrow and straight path in the Kingdom of God, or am I on the up and down crooked highway that endangers the eternal salvation of my soul?"

The Church changes her bright colors, white, red, gold and green, for the somber violet as a symbol of the penitential season in order to draw the minds and hearts of her children, not only from forbidden pleasures but towards the giving up ever of legitimate things in the spirit of penance and especially prayer.

One of the best practices is to encourage the reading of the Liturgy of the Mass in English or any other vernacular during this Holy Season, as for instance, the Introit, Collect, Epistle, Gospel of Ash-Wednesday.

The thought of the mercy of God as a most generous Father, the call to spiritual works of prayer and fasting in a cheerful and generous spirit, the return of the more or less prodigal soul to strength and consolation in the home of Holy Mother Church are all most strikingly expressed by the liturgical prayers in the Breviary and in the Masses during the Holy Season.

We urge the priests to try this practice especially among the younger and more educated men and women, so that they may learn to use the fountain sources of clear doctrine, holy law and moral strength.

Note: New editions of the prayers of Mass have recently been published by the Home Press of New York, under the control of Rev. John J. Wynne, and of the Missal in English by Benziger Brothers, New York.

Diocese of Portland, Maine

CATHOLIC CHURCH SUMMER MISSIONS

List of places where the Holy Sacrifice of the Mass is offered on Sundays during the Summer months from the last Sunday in June to the first Sunday in September inclusive, in addition to the Parish Churches of the Diocese, where Masses are celebrated as usual:

South Berwick,
Kittery, York Beach, York Harbor.

Kennebunkport,
Wells Beach, Ogunquit, Kennebunk.

Biddeford,
Biddeford Pool, Old Orchard Beach.

Portland,
Prout's Neck, Peak's Island, Little Diamond Island, Long Island.

North Whitefield,
Boothbay Harbor, Squirrel Island, Southport, Damariscotta Mills.

Rockland,
North Haven, Hurricane Island (whenever there is a group of people there), Camden.

Belfast,
Searsport, Castine.

Ellsworth,
Blue Hill (occasionally), Northeast Harbor.

Bar Harbor,
Seal Harbor, Winter Harbor (Grindstone Neck).

Sanford,
Limerick.

Westbrook,
Sebago Lake.

Yarmouthville,
South Paris, Bridgton, Poland Springs.

Waterville,
Belgrade Lakes, Oakland.

Farmington,
Rangeley Lake Village, Oquossoc.

Greenville,
The Forks, Caratunk, Kineo, Rockwood, (Moose River).

Jackman,
Long Pond (near Jackman).

Dover,
Lake View (near Brownville).

The Lenten Fast

Every devoted child of the Church welcomes, without doubt, the advent of the holy season of Lent which offers to wearied humanity an opportunity of repose, even amid the many demands of a busy and pleasure loving world.

To one who wishes to give due attention to that other side of man's life so often and so sadly neglected, and which is yet the all important affair of his very existence, involving as it does not only time but eternity, the coming of this period of reflection, of religious awakening, should be an occasion of universal joy. The publication of the Lenten regulations bring to the Christian a twofold reason for rejoicing: they recall to his mind the heroic deed of his ancestors in the faith, for if there is one thing man loves to glory in, it is the remembrance of an honored ancestry; they give to him an opportunity, through the practice of a well arranged system of self-denial, of regaining that mastership of his spiritual household so essential to his Christian existence amid life's many cares.

Of Teutonic origin, the word "Lent" is merely a generic term used to comprise in one word the forty days of fasting and prayer which immediately precede the coming of the great Easter festival.

Like many other practices in the Church which date their origin from the early days of Christianity, we do not find it easy to assign a date for the beginning of the Lenten observance. The practices which are approved for this holy season are without doubt of Apostolic parentage, but it probably took some few years for them to assume that form which gives them a place in history, so that while we do not meet the Lenten season as such in the few records we have of the days of the Apostles, we nevertheless find evidences of pious customs based on the teaching of Holy Scripture and tradition which in time became a part of the religious life of the first Christians. The departure of our Lord from this earth, left the infant church in the hands of His Apostles. Once these first Christian missionaries had been imbued with the Holy Spirit, they fearlessly assumed their duties as representatives of their Divine master, and gave their very lives to the great work of leading mankind along the "Royal Road of the Cross." While they apparently were not so observant of His acts during His stay among them, it is very reasonable to suppose that the ever abiding presence of the Holy Ghost led them to give a just estimate to all the acts of Christ's

earthly career. His forty days of prayer and fasting must have at once appealed to them as worthy of Christian imitation.

In the early development of Christian doctrine, Lenten observances, without doubt had a place in the lives of all devoted followers of the lowly Nazarine. Practices that had proven so efficacious in days of adversity under the Old Law, and which entered so prominently into the short public career of our Lord, must have appealed most strongly to His Apostles and the early children of the Faith, hence while we find in Apostolic times, no positive mention of Lent as we know it today, we have every reason for assuming that the question of self-denial was one of those which came closest to the hearts of the primitive Christians whose one object was to follow as closely as possible the footsteps of the Divine master.

The first teacher from the heroic ages of the Church to touch in any way, as far as recorded, on Lenten observances is the illustrious Bishop of Lyons, St. Irenaeus a pupil of St. Polycarp of Smyrna, who was the friend and associate of St. John, the beloved Apostle. In a letter written to the Holy Father, Pope Victor, which is quoted by the historian Eusebius, Irenaeus discusses at some length the question of the date on which the Easter festival should be observed, hinting at the same time that something definite should be determined about the fast that should precede this great feast: "for some," observes this noted Father, "think they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both day and night to their fast." This ancient document as preserved by Eusebius, would seem to indicate that the traditions of the days of Irenaeus, easily admitted a Lenten observance of ancient or Apostolic origin, prior to the Easter festival, even though no definite period of duration is assigned to this season of fasting and prayer then in vogue among the early Christians.

The first Ecumenical Council of the Catholic Church, held at Nicaea in Bythania A. D. 325 took up the question of the Easter celebration, and assigned to the brilliant young Bishop of Alexandria the duty of determining the exact date of this great festival, as well as regulating the penitential period which was to precede it.

We are therefore indebted to this learned man, St. Athanasius, for our first Lenten pastorals which outline for us a Lent not so different from our own, and which consequently establishes the existence of an official season of fasting and prayer as early as 331 of the Christian era. With the exception that we have substituted the modern English names of the months for the Hebrew used by St. Athanasius, the short quotations which we have taken from his pastoral instructions on the Lenten season of his day, is most appropriate for our times.

"The beginning of the fast of forty days," states the Athanasian Pastoral, for the year 331, "is on the first of March, and when, as I have said, we have first been purified and prepared by these days, we also begin the Holy Week of the Great Pasch on the fifth of April, in which, my beloved brethren, we should observe more prolonged prayers and fastings and watchings, that we may be enabled to annoint our lintels with the precious blood, and so escape the destroyer. We cease fasting then on the tenth of April, when we hear from the angels in the evening of the seventh day of the week, 'Why seek ye the living among the dead? for He hath risen'."

We here note the forty days of ordinary fasting which may well apply to the same period in use among us, from Ash Wednesday to Palm Sunday; then the last solemn days of the Lenten season which place so vividly before us, the closing scenes in our Savior's career, as "the Holy Week of the Great Pasch."

The times of St. Athanasius were trying ones for the Church. These were the days when the Arian heresy which was based on the denial of the Divinity of Christ, generally triumphant throughout the Eastern Church, had succeeded in driving the great Archbishop of Alexandria into exile. The hospitality of the Western Church was extended to the illustrious churchman whose wanderings extended to the historic banks of the Moselle, where he was welcomed by the saintly Maximinus, Bishop of Treves. It was probably near the close of the year of our Lord 336 when the wearied pilgrim arrived at Treves where he tarried for a time, ere continuing that toilsome journey which took him through the chief centers of the Western Church.

He did not however forget his faithful people of Alexandria, for we find him giving them the benefits of his observations in a Lenten pastoral addressed from Rome in the spring of 339 in which he urges them to at least equal the zeal of their fellow Christians in their observance of the Lenten fast.

Writing to Serapion, his trusted representative at Alexandria, the exiled prelate says: "For I have further deemed it highly necessary and very urgent, to make known to your modesty—for I have written this to each one—that thou shouldst proclaim the fast of forty days to the brethren, and persuade them to fast; to the end that while all the world is fasting, we who are in Egypt should not become a laughing-stock as the only people who do not fast, but take our pleasure in these days.....

"But O our Beloved! whether in this or in any other way, exhort and teach them to fast forty days."

Athanasius had consequently found in his travels, much to edify him, and not the least among the religious practices then

in vogue among the sterling Christians of the West, was the Lenten fast.

A contemporary of St. Athanasius, St. Basil the Great is perhaps the first of the early Christian authorities to give a generic name to this holy season, and give us at the same time a little idea of its general observance among all ranks of society. In one of his homilies on fasting, we read: "Fasting indeed is profitable at all seasons, but much more at this time of Lent, when throughout all the world this ordinance of fasting is proclaimed. There is no island, there is no continent, no city of people, no distant corner of the globe, where the announcement is not listened to. Nay armies on the march, and travellers on the road, sailors as well as merchants, all alike hear the ordinance and receive it with joy. Let no man then separate himself from the number of fasters in which every race of mankind, every period of life, every class of society is included."

The universality of the practice, and the eloquence of the leading Fathers of this early age in the life of the primitive Christianity, leaves us little room for doubting as to what must have been the mind of the Church from the very beginning on a custom so intimately associated with the life of our Lord, and which had evidently largely entered into the lives of her devoted children who were only too anxious to imitate the shining example of their Divine Master.

The Gospel narrative shows us that Christ's forty days of fasting was rigorous in the extreme. The Evangelists Matthew, Mark, and Luke place this event at the very beginning of His public life, in a season when the desert hill to the west of the Jordan, the Mount of the Quarantine was more desolate than ever, with all vegetation slumbering beneath the wintery skies. But austere as was our Savior's fast, the history of the early ages of the Church afford us abundant examples of all but countless heroic souls who were anxious to follow in His footsteps. The sacred historian tells us that the very hillsides about the Quarantine, the scene of the Nazarine's fast, were literally lined with cells, the homes of the hermits who came to dwell amid these hallowed scenes, there to spend not alone forty days, but entire lives of fasting and prayer.

Passing from the sacred writers, the most interesting testimony that we possess on the heroic ages of the Church and the penitential austerities of her children, comes to us from the pen of the pilgrim lady, St. Silvia who visited the Cradle lands about the year 380. It was her privilege to then witness the Lenten season at Jerusalem, and while she had journied to the Holy Land imbued with all the fervor of the Western Christian, she was perhaps hardly prepared for the heroic austerities of the eight weeks immediately preceding the dawning of the Easter festival.

We might perchance be led to class this noble lady, Silvia, or Egeria, as an enthusiast, were her statements not confirmed by contemporary writers like St. Epiphanius and others.

Writing perhaps in the shadow of Calvary or the Holy Sepulchre, Egeria says:

"The custom here of those who fast in Lent, is that those whom they call hebdomadarii—that is, those who make the week's fast—take their meal on the Sunday, when the service is over at the fifth hour. And when they have breakfasted on Sunday, they do not eat until early on the (following) Saturday, as soon as they have communicated in the Anastasis.

"For the custom prevails that all those who are, as they say here, 'Renuntiants,' whether men or women, eat only once a day, and this not only in Lent, but throughout the year. If there are any of these Renuntiants who cannot keep the entire week's fast, in the manner we described above, throughout Lent, and those who cannot even do this much, fast from one evening to the next. No one exacts any account as to what each man is bound to do, but every one does just what he is able; neither is he praised who fulfills all requirements, nor is he blamed who does less. Such is the custom here. And their food during the days of Lent is of this kind: they neither eat bread which cannot be crumbled, nor taste oil, nor anything else that is got from trees, but live on water and a little gruel made out of flour. So the Lenten fast is kept as we have said."

These Lenten observances as outlined by the Lady Egeria, though optional were largely followed by all classes of the early Christians who during these days barely existed, eating only sparingly of bread, salt, herbs, etc. Their abstinence extended to liquids of which they drank only water, excluding from use during the Lenten season, wine and oils. After having partaken of their frugal repast on Thursday afternoon at about 3 o'clock, they did not again taste food until Easter Sunday morning. With the length of the services which sanctify the closing days of Holy Week, and the fidelity with which the Primitive Christians must have followed them, in mind, we easily realize how the Lenten austerities then practiced must have taxed their strength, and how the Church in her wisdom must, ere long, have enacted some regulations to cover the penitential practices of her children throughout the world.

In her dealings with the world, the Church has always aimed at uniformity which was compatible with the existence of Her followers in different parts of the world. She at the same time endeavored to avoid all appearances of going to extremes and while she may have permitted the rigorous austerities practised by not a few, she nevertheless followed the golden mean in laying down laws which the great majority of the faithful could follow.

The historian, Socrates in his Ecclesiastical History gives us a little idea of the variety of penitential customs prevalent in his day. Speaking about the matter of food, we are told "that men differ not only in respect to the number of days, but also in the character of the abstinence from food which they practice. "For some abstain from every sort of creature that has life, while others, of all living creatures, eat of fish only. Others eat birds as well as fish, because according to the Mosaic account of the creation, they too sprang from water; others abstain from fruit covered with a hard shell and from eggs. Some eat dry bread only, others not even that; others again, when they have fasted till the ninth hour (three o'clock) partake of various kinds of food."

Once we leave the days of Athanasius, Egeria, and the early historians Eusebius and Socrates, we find little difficulty in tracing the existence of the Lenten fast down through the ages. As we listen to the exhortations of the various Fathers who have been the leaders of Catholic thought and practices down to our own times, on the Christian obligation of fasting, we see no reason for doubting that our present Lenten fast is a time honored institution, meriting as such our best efforts to maintain the traditions of a glorious past.

We find it is true some little diversity between the Eastern and Western churches as to the duration of this holy season, but none as to its actual existence. Primarily based on the forty days' fast of our Lord, as well as perhaps on the fact that this period seems to have had some reason for its duration under the Old Law of forty days from the fact that Moses and Elias had fasted this same space of time; the only question appears to have been how or where to place the fast of forty days immediately preceding the celebration of the Easter festival.

In the East, it would seem that custom dictated forty fasting days, Sundays and perhaps Saturdays excepted, ere the celebration of "the Holy week of the Great Pasch" was entered, when extraordinary efforts took the place of the ordinary observance. According to Egeria, exactly eight weeks were given to Lenten austerities at the time of her visit to Jerusalem, which would give just forty fasting days. The same pious lady in her writings confirmed as they are by other authorities of her day, tells us that it was practically a general custom in the West to begin the Lenten season on the Monday of the sixth week before Easter, so that with the exception of a slight difference of opinion as to whether Lent should be considered as a period of forty days, during which with the exception of Sundays, the law of fasting was general, or whether there were to be forty fasting days, we find the general practices of the Eastern Church about the same as those of the Western, both being of

accord as to the observance of the holy season of forty days, but slightly differing as to the date from which the forty days were counted.

The development of Christian doctrine, and the discussion of practices occasioned by the exchange of pilgrim visits between the East and the West soon brought about that harmony so prevalent in our day when the duration of this holy season is the same in all parts of the Christian world, and when the ancient laws of mortification laid by the Church on her faithful children have been modified to suit the exigencies of her devoted adherents of every nation and every clime, who should one and all feel that, in the loyal observance of this holy season, they are but walking, as far as circumstances will permit, in the footsteps of a past, rendered glorious by the penitential austerities of our heroic ancestors in the Faith.

THE CATHOLIC CHURCH IN MEXICO

No relief has as yet come to our sorely afflicted brethren of the faith in faction torn Mexico, nor is there any evidence, as far as one may be permitted to judge, humanly speaking, that the end is near. Carranza's promises to President Wilson, as every Catholic believed at the time, have turned out to have been mere quibbles, which clearly on their face value, gave no hope to the exiled Bishops and priests of the Mexican Church of being able to return and resume their work. Furthermore we have no evidence that President Wilson expected they would afford any assurance of safety to the ones in whose freedom of action, and in whose zealous efforts for good, lie the hopes of the Mexican Republic.

The Quadragesima Collection

Again have the Catholic people of the United States been afforded, on the first Sunday of the Lenten season, the opportunity of making their annual offering for the propagation of the faith, especially among the Negroes and Indians of our own country. The tale of missionary labors and sacrifices in foreign lands have for us a fascination not easily surpassed. We admire the heroic Catholic man or woman who listens to the call of the Divine master, and who has the courage to bid what is often a last farewell to home and kindred, and haste to take up the duties of a life of toil, of sacrifice, of untold self-denial, amid the benighted of some foreign land. We love to read their deeply interesting letters which tell of their struggles for the propagation of our holy faith, of the customs of the people among whom their lot has been cast, their hopes and aspirations. We listen to their appeals for aid, and we learn that their success depends largely on the assistance we are able to offer them. The development of their activities, the result of their labors, the fruits of their sacrifices, the souls already won, the promising harvest, are all duly offered for our kind consideration, that we out of the abundance of our resources may enable the advance guards of the Church, the hero on the firing line, the Christian missionary in the land of the unbeliever, to multiply and increase the days of their usefulness.

We are not unmindful of what the enemies of the Church are doing, of the great resources marshalled for the cause of heresy and misbelief, how telling the millions hereby expended must be in comparison with the mere pittance allotted the lone Catholic missionary who even though he gives his all and life itself, must ever see the cause of truth placed at a disadvantage, and those who might be claimed for its standard enrolled beneath the banner of the enemy. He remembers however, that while appearances seem to be against him, the cause which he advocates, and that his triumphs represent real gains, true progress, while all else must be of questionable, or uncertain value.

These and kindred thoughts may perchance work their way through our busy minds as we God speed our offering mite on its way to the Christian soldier struggling on the frontier of civilization in some far away land. But we of prosperous America must not be unmindful of the great questions that constantly knock at the very portals of our hearts, the welfare of our home missions among the Negroes and Indians of our

country. Weighty questions! for they concern the spiritual well being of the fast increasing colored population of our Southern States, as well as the rapidly disappearing Indian tribes of America.

The annual report of the Fathers charged with the supervision of this great work tells us that the available funds for the furtherance of this cause the past year were $273,241.73 to which might be added $79,860.11 which included the sum of $48,746.62 from Mother Katherine Drexel, making in all $353,101.84 as the total amount at the disposal of the commissions for the support of the priests, brothers and sisters who are now laboring among the Negroes and Indians of our country, truly not a large sum when we consider the maintenance of churches, schools, orphanages, charitable institutions, hospitals and support of the heroic men and women now giving the best years of their life for what must otherwise be a cheerless task, were not the welfare of the Church and millions of immortal souls at stake.

Two scenes of the great work are placed before us in this yearly publication: one showing the activities of the Church among the Negroes; and the other among the Indians. This year we are thus permitted to view these fields in the State of Georgia as faithfully portrayed to us by the pen of Father Ignatius Lissner who tells us of the progress of the Church among the Negroes: also we read with interest an account of missionary labors in the State of Washington in behalf of the Indian tribes scattered over this vast territory, recording the labors of the sons of Loyola for the salvation of the last remnant of the primal occupants of our soil.

The history of the work in other parts of our country is but a repetition of these two articles which we are pleased to place before the readers of our diocesan magazine in this present issue, with the hope that they may be attentively read by the children of the faith, who now occupy old time missionary fields in the State of Maine, and that they may see how valuable are their Lenten offerings not only for the far Southern and distant Pacific States but for our entire country on which center today the fondest hopes of Mother Church.

Mission Work Among the Negroes in Georgia

Some years ago a very common topic of conversation and reading was the famous negro problem. At present, however, the subject is hardly mentioned. The problem helped much to arouse good feeling in behalf of a most worthy cause, the evangelization of the ten millions of negroes outside the pale of the Catholic Church. Appeals came from every section of the South, deploring not only the impossibility of any progress for the cause, but also the well-nigh impracticable task of carrying on the work thus far accomplished on account of the scarcity of priests and Sisters. "Send us priests, come to our assistance," was the cry from all quarters. Years have gone by and some good has been done here and there, but the problem still remains unanswered. And yet, the consciousness of the great and important fact that ten million negroes are to be found almost at the very door of our prosperous dioceses of the North must provoke some questions as: Has there been any material progress in the work of the negro apostolate? Are the results commensurate with so great missionary labor and expense? Or again, some, when considering the conditions of the negro race existing as it does side by side with the superior white race, might naturally ask: Are the present methods of missionary endeavor the best that could be employed? Might not a better means be provided which would produce greater results with less cost? Might not these results be enhanced by organizing a plan to secure more capital for the enterprise? Such and like reflections have induced me to publish a brief but complete report of the mission work in Georgia during the past eight years of its existence. The work appears to me especially suggestive in this field, where circumstances have made it possible to bring about a more marked concentration of efforts and means. The Very Rev. Ignatius Lissner, who began this work alone in 1907, has prepared this modest report. He soon managed to procure the assistance of a fellow priest and together they were able to keep alive the undertaking.

Father Lissner's Report.

"My account," writes Father Lissner, "is intended to answer certain questions and to promote a more vigorous interest and closer study in behalf of the negro problem, in order, if possible, to bring about a prompt and satisfactory solution.

Prior to 1907.

Georgia has a negro population of one million and a quarter within its sixty thousand square miles of territory. Eight years ago in all this vast area there were only two small negro missions, one in Macon, the other in Savannah. The former was attended by a Jesuit Father, who, dispite his good will, could not devote more than a scant portion of his time from his duties as Professor in the Jesuit College to the needs of the mission. The latter was cared for by a priest of the Benedictine Order. He indeed gave all his time to the work but because he had no rectory of his own he was obliged to live at the local priory. His zeal, however, was not impeded by the fact that he could not be in better touch with his people, for he organized a small school in the basement of the church and himself acted as teacher, assisted first by one and later by three Negro girls. There was an average attendance of forty-five pupils. In the Macon mission the school was conducted for many years by two sisters of Mercy. These good women travelled daily the distance of two miles, which separated the school from the convent, and without receiving any material compensation. But the increasing demand for Sisters in other places, together with the scarcity of new vocations, finally compelled the Mother House to give up the school in Macon where their work had been so highly appreciated by the colored people.

The Bishop of Savannah had not sufficient priests for the needs of the white population in his large diocese and he was therefore only too ready to accept outside help. Accordingly, when the Cardinal Prefect of the Propaganda advised him to send a petition to the Society of the African Missions at Lyons in behalf of the negroes in his diocese, the Bishop drew up a contract which was accepted by the Society and approved by the Congregation of the Propaganda.

Beginnings In Savannah, 1907.

On January 15th, 1907, I took up the work in Georgia as the first delegate from the Society. In the simple garb and with the ordinary faculties of a priest, I entered upon the task of administering to the spiritual wants of a mission which was coextensive with the whole State of Georgia. There being no House of my Society in any part of the diocese, nor, in fact, in the United States, I rented one room of a boarding house in Savannah. Meanwhile I strove to get a full view of conditions with respect to my method of procedure in beginning the work. When I had obtained a sufficient footing I rented a little house near the Church and associated with me the priest sent by the Society to help me. The Catholic Negroes were not numerous. Excluding the children, the average attendance on Sunday was

not more than twenty-five persons. The collections were poor in the same ratio, and we had to adopt the principle not to spend in excess of our income. I was told that if I did not get friends to help me, we would be forced to the alternative either to starve or abandon the attempt. I, however, was not ashamed to beg, nor would I have refused to dig. I was ready to work and work hard.

The start was very humble and slow. The whole first year was one of reconstruction. But once I was certain that our position was tenable, I notified the Mother House of our Society in France to send us more confreres. Our first mission was dedicated to St. Benedict the Moor. It consisted of a two story building of which the basement, a brick structure, served as a school and the upper frame story as a Church, with a seating capacity for two hundred persons. Our ambitions were still further gratified when we were able to purchase for a reasonable price the house nearest the Church. We had our own home; the people could now call upon us with less restraint, for they would now feel that we had come to stay with them. The negroes are very proud of the fact that their preacher has his own little home. Why should the Catholic priest be debarred from a like esteem? To these people, extremely poor and not educated to appreciate the grandeur of sacrifice, this lack of dignity on the part of their ministers of religion is rather shocking.

Progress In Savannah.

The school was a growing success. I increased the number of classrooms and engaged as teachers the Sisters of St. Francis. It soon became necessary to add two more rooms, for in one year the attendance had been doubled. At present we count a total of one hundred and eighty-five pupils and five teaching sisters, four times that of eight years ago. But, as it was impossible to make the further additions demanded by the steadily increasing attendance, we were forced to look for a new site within easy reach of the rectory. Very soon we were the owners of a small city block, 200 by 115 feet, in one of the best sections of the city, and exclusively settled by negroes. Not long after the school and hall were put up and dedicated to the Most Pure Heart of Mary. The school has a staff of three lay teachers and a roll of 155 pupils. A priest from St. Benedict's Mission gives catechetical instructions every day and celebrates Mass on Sunday, at which thirty adults and the school children attend regularly. In time the mission will become a separate parish.

A third mission was planned and realized. I bought a house and farm on the outskirts of the city in a large negro settlement. Here, as elsewhere in Georgia, not a single Catholic

negro was to be found. I had consequently to direct my efforts solely to non-Catholics. The farm house became the new rectory, and the little Church and school were built and a priest placed in charge. He conducted the school with the help of two lay teacers. As a result of his efforts sixty-five converts to the true faith assist at Mass every Sunday, and a much larger congregation attend the evening service which is very attractive to the non-Catholics. The school now numbers eighty pupils. This mission is dedicated to St. Anthony.

In another suburban district I put up a small mission school and dedicated it to St. Augustine. Here there is one lay teacher and from twenty-five to thirty pupils.

To sum up. In Savannah, St. Benedict's, at first so insignificant, is now an ideal parish with two missions, one of which is destined itself to become an important parish. Eight years ago the congregation of St. Benedict's consisted of twenty-five adult souls; it now has a regular attendance of five hundred. With the exception of the two story building which at first comprised St. Benedict's, every piece of land for the location of the new missions, all the material and labor employed in the erection of new buildings, every article of furniture and household supplies, we had to pay for. The school of the Most Pure Heart of Mary, which is a solid brick structure, together with the building lot, represents a cost of $16,000; St. Anthony's and St. Augustine's, a cost of $10,000 and $2,000 respectively; in all a total expenditure of $28,000. The schools have a total of four hundred and fifty pupils, which compared with eight years ago, is considerable progress.

Augusta.

As soon as Divine Providence had provided a means to defray all this expense, I felt called to go further inland. My next foothold was Augusta, on the Savannah River, 140 miles from Savannah. There is no resident priest in the districts between the two cities. I canvassed my new field of labor and discovered a few Catholic negroes, but not one of them was enthusiastic over the idea of having a separate Church of their own. They saw no advantage in this whatever. "We are few in number," they said, "and we never heard of anyone succeeding in an enterprise like yours." What they had been accustomed to be satisfied with was the permission to occupy a rear seat in the Church of the white Catholics. They could not dream of such a thing as a Church of their own and their right to a front seat. Not without plenty of trouble, the account of which is too lengthy for narration here, I at last had the good fortune to rent a small cottage, previously occupied by negro tenants. Again the start was humble and quiet as possible. One of the rooms was converted into a temporary Chapel.

I sent for one of our new confreres to come and join me, for this kind of experience would be sure to initiate him thoroughly into the work. During the first few months not a soul responded to our call. Every day we made our rounds among the people, for the Catholic priest is welcome in every negro family. They like to hear him talk and feel quite honored by his visit.

An unusual opportunity meanwhile presented itself. A vacant store with a small five room house adjoining, was offered at a very reasonable figure, because for several years its various tenants had each before long failed in business. It was dubbed the "unlucky store." I bought the outfit and proceeded to make it serve the purposes of a mission. The lower floor of the store was fitted up with classrooms which, because the store had a corner location, were very bright and attractive. Some few religious pictures on the walls and about eighty desks comprised the furniture. The adjoining cottage was our modest rectory, and the upper floor of the store building was fitted up so as to present the appearance of a missionary Chapel.

On Easter Sunday we dedicated it to St. Francis Xavier and opened it to the public. That was a great day for us missionaries. My confrere served my Mass and I his. The whole congregation at both Masses consisted of one solitary colored man, who after the services asked if he might have his children baptized on the following Sunday. I could not help thinking of the first Easter when the Apostles stayed in hiding. As the weeks went by a few more people, mostly non-Catholics, came to Mass and some children attended Sunday School. In the fall we opened the week-day classes, and to our surprise we were obliged to engage two Sisters of St. Francis to teach the seventy-five children who presented themselves. Few in Church at the beginning, but a

Crowded School From the Very Start.

This, in fact, has been our experience with all our missions in the South. It is the school which proves the all important factor in the conversion of the negro.

After a few years the Chapel was crowded also, and I had to think of providing more room. I concluded that ultimately the cheapest method of so doing would be to erect new buildings instead of patching on additions to the old accommodations. An old French family sold me a large corner lot, 300 by 100 feet, and for the sum of $23,000 we built a Church 90 by 30 feet, a two story building, equipped with six class rooms on the lower floor and a hall for meetings on the upper floor, and a rectory. All three buildings are of brick, with a stone foundation as far as the water table. They are thoroughly up-to-date and convenient. Last year the school realized an attendance of

two hundred and seventy-five pupils and a teaching staff of five Sisters of St. Francis and one lay teacher. About one hundred and fifty people attend regularly the Sunday Church services.

Atlanta.

As soon as Augusta had been thus supplied and a priest placed in permanent charge, I pushed onward to Atlanta. Here the prospect seemed prosperous from the outset. The city has a population of 200,000 of which 65,000 are negroes. It is a great railroad and distributing centre and on that account is called the Gate City of the South. The clergy there extended me a cordial welcome and coöperated with me in selecting a suitable location for a negro mission. But our conjectures did not prove the wisest. Very soon the whites in the neighborhood of the mission manifested their opposition by stirring up the indignation of a large number of citizens and from bitter objections they proceeded to violent and menacing threats. It is not my purpose to go into details on this point; suffice it to say, that I left the issue entirely in the hands of Divine Providence, which ordained that the grace of veritable martyrdom should not be granted me.

For the sake of peace I withdrew to another quarter of the city whither my own instinctive persuasion guided me. I promised the new mission, were it successful, to our Lady of Lourdes. My friends in the North, among them some good religious, whom I had interested in the undertaking, gave me the help of their prayers and within the space of a few months a three story stone and brick building 52 by 75 feet commanded the admiration of the people of Atlanta. Our non-Catholic brethren rightly say of us: "The Catholic never seems to know the meaning of failure." Truly Christ is with His Church and the powers of hell cannot prevail against it. Two other buildings now add greatly to the prosperity of the mission, a convent and a rectory. The first story of the main building is used as a Church, and the two upper stories as a school and a meeting hall respectively. An ample lot has been placed in reserve as the future site of a separate Church. Five Sisters of the Blessed Sacrament volunteered to teach the children who this year number 220.

Like every other new negro mission in Georgia, the one in Atlanta had its dark days. But here also sunshine succeeded the rain and the mission of Our Lady of Lourdes became very popular among the colored people. In Atlanta more than in any other city of Georgia, the whites take a lively interest in the uplift of the negro. This Gate City of the South is also a seat of learning, for it counts three universities and several high schools for boys and girls. This wholesome atmosphere has had its good effect upon our mission, which presents a much

different aspect from that of a few years ago when the little 16 by 15 foot front parlor served as a Church and for a long time was never overcrowded. Think of a congregation of six or eight people, half of them non-Catholics! But such was the beginning of all our missions. After three years of steady progress the Atlanta mission realizes a regular attendance of one hundred persons at Sunday Mass and an equally encouraging attendance at Sunday School.

On the Cotton Plantations.

The negroes on the cotton plantations are the real back bone of their race in the South. My hopes of success among this element were very high because the same opportunities of education are not to be found in the country as in the city. I felt that these poor swain would gladly welcome the aid I might offer them. Accordingly I made my way into the very heart of the black belt and opened a school. I was seconded in my efforts by a well-to-do white planter and his wife, who allowed me the use of their front parlor for Sunday services. But before long the poorer planters in the surrounding country resented the fact that a white priest was conducting services for negroes and providing them a menas of education superior to that which their children could obtain. In their view they had reason to fear that the negro would compete too favorably with the white child and in the end outclass him. I had also contemplated a course in scientific farming for the negroes, but I soon realized that such and like projects only served to place the whole cause in a worse light and help greatly towards its final defeats. The mission was giving splendid promise when one day it was destroyed by fire. This, I feel certain, was the work of an incendiary, for I was informed that a similar fate would befall any further attempt to continue my propaganda in that vicinity. I was not inclined to persist against such odds and I gave up the whole project until such time as a more broad-minded spirit might prevail. I turned once more to the cities, where besides not being hampered by such bitter prejudices I had the other advantage peculiar only to the city; it is possible to have access to ten thousand negroes within a few city blocks, while in the rural districts such a population would extend itself to a whole county or more.

Macon.

Macon became the new scene of my activities. This is a city of about fifty thousand inhabitants, twenty thousand of whom are negroes. It will be remembered that here was one of the two negro missions in Georgia prior to 1907. I have already spoken of the work of the Jesuit Fathers in this mission and of the

generous zeal and self-sacrifice of the Sisters of Mercy in their endeavors to maintain a school in Macon, which they were reluctantly obliged to abandon. I reopened the school in the fall following my arrival with Catholic negro girls as teachers. But the results were not encouraging for the reason that a very elementary consideration for successful work among the negroes was wanting. I at once remedied the defect when I moved the mission to a more thickly settled negro district called Pleasant Hill. Here I purchased a two acre lot on which I erected a two story school building with a temporary Chapel on the upper floor. The class rooms provide for three hundred pupils and the Chapel can easily seat two hundred persons. The following year I engaged some Sisters of the Blessed Sacrament to teach the school children and built a convent for them and also a rectory for the priest in charge. At present the mission counts about two hundred pupils and about one hundred and twenty parishioners. Had we a permanent Church building, we might realize a large attendance of non-Catholics. But we have done so much building within the past eight years that we must wait for Divine Providence to give us the further help needed to do more. We have the site for this sorely needed compliment. Would that some kind benefactor might furnish the funds that could make it an actuality.

Many Had Never Heard of the Catholic Church.

I have endeavored to give a brief outline of our eight years' work in a non-Catholic country. The report shows that during those years the message of Christ has been carried to every important city in Georgia and to people who had scarcely ever heard tell of the Catholic Church. I could give many instances of this latter fact but here are two. One day, while the brick foundations of the church in Augusta were just beginning to rise above the ground, an old negro happened by. He stopped and looked admiringly at the rather indefinite outline of the building; then he said: "I am an old man, but I am glad to have at last found a Church built on the rock. So was my Master's Church built. I want to die in that Church." During my frequent rounds through the country in search of Catholics I often received strange answers to my inquiries. The following one is worthy of mention. A woman whom I had asked whether she knew if there were any Catholics in her neighborhood, proffered this reply: "I don't know, sir, but I reckon there are. My husband came home a few days ago from a hunting trip down in the swamps and brought some with him. If you go yonder you can see for yourself; he hung the hides on the barn door." Judge for yourself, dear reader, of some of the conditions with which our missionaries in Georgia have to deal.

Recapitulation—Observations.

The following is a concise account of the success thus far in regard to the number of buildings erected, those engaged in the work of the missions and those with whom they immediately concern themselves:

9 Schools.
10 Churches and Chapels.
5 Rectories.
2 Orphanages for girls conducted by Franciscan Sisters.
2 Convents for Sisters teaching in the schools.
11 Priests.
30 Sisters—20 Franciscans connected with the schools in Savannah and Augusta and also with the two orphanages; 10 Sisters of the Blessed Sacrament, 5 in Atlanta and 5 in Macon.
7 lay teachers.
1,200 school children.
1,000 adult Catholics.

The negroes are fond of social gatherings. Their Churches are organized on a social plan. Dogmatic differences among them do not interfere much with their religious unity. When splits occur they are not due to differences of creed, but generally to the fact that some of the party prefer the new preacher or like this other Church, better, or wish to associate with the more sociable congregation. Music, song, loud prayers and moral sermons powerfully delivered are what they most delight in. It is therefore necessary for us to conduct our missions as much as possible in the way that will best attract. We organize confraternities such as mutual aid and beneficial societies. Thus St. Benedict's in Savannah has a mutual aid society for men and a St. Mary's Society of a similar character for women, a sewing circle, a boys' club, a Children of Mary's Sodality and a Society of the Cheerful Workers. Each has its own time for meetings and its regular day for receiving Holy Communion, on which day the badges of their respective societies are worn, a fact in which much pride it taken. Once a month the mutual aid society appoints new members to take their turn in visiting the sick. Cases of need are reported and the society offers help in the way of food and money. This is a very efficacious and attractive method of promoting Christian charity, and it is an indication to me that more such good can and should be accomplished.

Necessity for Negro Priests and Sisters.

For twenty-five years I have been active in the work of uplifting the negroes and have taken a deep interest in all that might conduce to that end. It is my belief that the most pow-

erful means of reaching the ordinary and emotional country negro of the South, who, as I said before, is the real back bone of the negro population, would be the ministry of native priests, sisters, brothers and catechists, those who are of their own kith and kin. Who understands the negro better than does the negro? Blood is thicker than water. I feel quite sure that the work of evangelization will be slow unless we have this coöperation. Of what avail is it to show the negro the way to higher perfection and the sacrifices which it entails if after all we tell him in practice that he is unfitted to enter the sanctuary or ascend the pulpit? We may indeed convert those individuals whom God's grace inspires with the desire to embrace our holy faith. But it is God's will that we educate these souls in the paths of Christian perfection and that we encourage towards the priesthood those who show sure signs of a vocation by giving them a seminary training. Such ministers from among their own race would be more efficient leaders than the many so-called philanthropists of today. It does not lie in my power to give them the call, but I am one among many other missionaries who most earnestly wish and pray that this responsibility may in the near future be assumed by those who have the authority and the means to do so."

(Signed) IGNATIUS LISSNER.

ST. PATRICK'S DAY CELEBRATIONS

The feast day of Ireland's great Apostle, which is one of first class in the diocese of Portland, was generally observed in an appropriate manner by the children of the exiled race. Wherever their numbers justified, public celebrations were held at which some theme kindred to the day, recalling something of the history of a people that can with good reason lay claim to universality from the fact that they are today more or less prominent in the affairs of every nation where the English language is spoken as well as in many others where the descendants of the long ago Irish exiles have taken their place among the leaders of their adopted country.

Not the least of the celebrations held in our State on this day of happy memories, was that which took place at Old Town, Maine, under the auspices of the Abenaquis Indians who under the tutelage of the good sisters of mercy now laboring among them these many years, gave a very creditable concert largely varied by the faithful rendition of many an Irish song and melody.

Mission Work Among the Indians

SOME INDIANS OF PUGET SOUND AND THE PACIFIC COAST.

Rev. E. de Rouge, S. J.

Rev. E. de Rouge, S. J., Mission, Washington, Diocese of Spokane, sends the following stirring communication to the Commission on the condition of nearly six thousand Indians of Puget Sound and the Pacific Coast, who until 1914, had never been visited by a missionary:

"In the early days the Oblate Fathers started missions among the Indians in Western Washington. The names of Father Pantosi and Shirose are not forgotten yet by some of the old Indians. Father Boulet, a secular priest, now 82 years old did an immense work and accomplished great good among some of the Indians of the Sound. At this time the communications were very hard in the immense forest of the coast, some places even today can only be reached by boats.

The white settlement and the wonderful towns which in the past years started all over the Sound, needed the attention of many priests, and the Indians were bound to be put aside, even ignored. The Government census just published, 1915, shows nearly 11,000 indians in the State of Washington, 6,096 of whom live on and around the Puget Sound and on the Pacific Coast. None of these have a resident priest. The only Catholic school is St. George's school with 90 Indian children from the Sound. Mass is said in a few places, but several tribes towards the coast have never seen a priest yet.

Almost every place the Government has a little agency and a day school, so nearly all the people can speak English enough to get along. Children from almost each tribe have been sent to Cushman school, near Tacoma, and many have joined some Protestant Church while there. Some years ago a lady from that school was sent to a reservation to get chidren for the school, and came back stating that she had been told by the Indians that they had been once all Catholics, but had seen no priest for many years and all the new generation was not baptized. It is the same state of things on Hoods Canal, where an old lady said: We have been baptized Catholics, but having no priest we made a religion of our own.

While the Protestants have tried in several places to convert the Indians, they have not succeeded, but craving for something, some one invented the religion of the Shakers, based on some ideas taken from the Catholic Church and mixed with the Indian superstitions of old. This devilish plan was bound to succeed, as on one side the first religion accepted in many places had been the Catholic religion and on the other side the old Indians would not give up their superstitions. But today, on account of neglecting these Indians, we have a new impediment to their conversion in this religion.

Yet today at Neah Bay, the largest tribe, this religion is getting despised by the better educated and the new generation. It is a reason why the priest at first visit was well received, even if quite a stranger, and also why a man said after an instruction on the Church: "We want something like that." They asked for a church, to have their children baptized and for the priest to return. The Suialet tribe never wanted to accept a school built by the Government, they refused to send their children to the outside government schools for many years, but now they write to come and take the children to our Catholic school.

Conditions of the Work—Means.

It is then clear, means must be taken for the conversion of these good people. Who would say no? It is very nice and easy after all to appoint a missionary and tell him go. Where are his means to do the work? Yet it has been often the case that some started without a house and without money to buy a meal. Some have built a shanty, and said Mass on a table, cooked their own meals from what they could get, and so on. This is not really to try to convert the people and do the work, but only to try to discourage any man in his work, this is why so many will not like the missionary life, and why it is so difficult to find missionaries for the Indian missions; and then men wonder at it—at a distance—men who never tried anything like it.

Plenty of money is given every day for new, fine things in many churches, in rich parishes, which could do without it, while the means are not given even to make it possible for a poor priest to live. Mass is said on beautiful altars in our country while Mass is said in many places on a common table which will be used afterwards to take a poor cup of coffee. Collections will be taken for fancy furniture, for a fine rectory, while a priest is sleeping in his missions under a tent, happy to have a little hay under him if he can get it. This is exactly what is going on in these new missions.

Are we going to say: sure we must attend to these people so well disposed, we can not let them go any longer, they have

been neglected ever since the creation, it is time to do something, and what? Some will say: it is impossible to find a missionary for them. The missionary can expect nothing from this kind of people. Help must come from good Catholics who have at heart the glory of God and who want His Holy Name known, not only at home, but who have larger ideas of the Church and salvation of souls. Any good priest is ready to stand all kinds of privations and hardships for a start, to come to the help of souls, but he can not make a regular life of it.

Priests and Helpers.

Again some will say: we have not priests enough for other missions, white or Indians. Here again we must be practical in the work and it will not require so many priests. The first work is to teach Catechism to the old as well as to the young, instructions of prayers, etc. If a priest alone undertakes that he will never be done. It will take all his time and then years. Let us have sisters to do this work. They are more able often to do it, and after all, the only ones to really take charge of the women and girls. Then one priest will be enough where six would be needed. In place of ruining the health of a man with his work you will save it. This is the reason of the foundation of our convent here of Lady Missionaries of St. Mary, and this is what is going on here, right here. These Sisters teach, take care of the Church, of the sick, cook, attend to the clothing, etc. What would the missionary do without them? What would have become of all the girls of our mission all these past years without them? Without them there would be nothing here but a broken missionary long ago obliged to abandon the place, it would be one more Indian mission abandoned. Without them all our children would be in public or government schools long ago. We need then, more to come and answer such a noble vocation. And what about the men? If we had men who also would come as missionaries and help the priest, the question of the conversion of all these poor souls would be realized at once.

The Holy Father has sent His special blessing to the convent of the missionaries and catechists of St. Mary, written by His own hand. The vocation is clear; we want women for a practical life in missions, house keepers, nurses, as well as teachers. Children in schools have to be educated first to be house keepers, to cook, etc. As for young men, they have as a vocation to help also to educate boys and young men, to help around a mission with all kinds of work, so that the missionary, being able to depend on them and trust them, can give more time and employ it more effectively in ministering to the spiritual needs of all. The mission will also take a few young men who are anxious to study for the Holy Priesthood, asking the small

help for their board of $5.00 per month, if they are not able to pay more.

In Conclusion.

My plan is to have some of our Sisters and catechists go with the missionary from place to place, from tribe to tribe. I would build for them a cottage in each tribe. They should help to instruct the children and the women, visit the sick, do some nursing and aid, by all these means in bringing souls to God.

We will be glad to receive beads and medals, pictures and scapulars for all these people. Everything is needed to say Mass and furnish some of the chapels once built, also books for library, when books can be got from people who do not care any more for one or two they have on hand. Mass intentions will gladly be received by several priests who have hardly any to acquit.

The most important will be the means to build small residences in different places and chapels to attend to the different settlements. Of course, money, but more and better, GOOD VOCATIONS."

Address all communications to:

REV. FATHER SUPERIOR,

St. Mary's Mission, Omak, P. O., Wash.

The Church's Liability Under the Workmen's Compensation Act

A decision has recently been handed down by the Supreme Court of Pennsylvania, holding that under the Workmen's Compensation Act which went into effect Jan. 1, 1916, churches of all denominations are liable for the safety of their employees, such as their pastors, janitors, paid singers and other laborers working about the building.

The Catholic churches of the State were the first to recognize the decree of the supreme court, and have all taken means to protect their employees according to the letter of the law.

The Rev. Patrick F. Brannan

The recent death of the Rev. P. F. Brannan, Diocesan Missionary, in the diocese of Dallas, Texas, marks the close of a most varied career embracing as it did years spent in military service, at the bar, in the editorial chair, in politics, finally in the priesthood where he became justly noted for his long and faithful labors in the non Catholic mission field.

Known as the youngest soldier of the Confederacy, Patrick Brannan entered the service at the age of thirteen, as a drummer boy in the Fifteenth Alabama Regiment, in which he continued until the surviving members of his company laid down their arms at Appomattox in April, 1865.

Still a mere youth, young Brannan now took up the study of law and was admitted to the bar at the early age of twenty-one, becoming an associate of Col. Ramsey then one of Georgia's leading attorneys; later on his partner was Thomas E. Bramlette, the famed war governor of Kentucky. Settling in Cleburne, Texas, he continued in his profession, editing at the same time a local paper. After his marriage which took place during his stay at Cleburne, Mr. Brannan moved to Weatherford, Tex., where he was in turn cashier of a bank, editor, lawyer and politician, was a delegate to one national and two state conventions, mayor and city judge, and prosecuted the pleas for the state, county and district attorney.

The death of his wife occurring while he was at the hight of his career, Mr. Brannan decided to offer his services to the Church. For this purpose, he entered St. Charles' College for his preparatory studies, passing thence to St. Mary's Seminary where he was ordained in 1888.

The following summing up of Father Brannan's eventful career is taken from the Fort Worth Record: "The life of the late Rev. Patrick Brannan, poet, warrior, politician and priest, is probably the most historically unique of any in Texas. Born sixty-eight years ago in Columbus, Georgia, his early boyhood was spent amid its rugged hills, where he built the foundations for a career of usefulness equaled by few men during the past half century. Among the first to enlist at the outbreak of the Civil War he was then known as the youngest soldier in the Confederacy. His diminutive stature made it impossible for him to shoulder a musket, and he became known as the drummer boy of Co. K, Fifteenth Alabama, Col. James Cantey, commanding.

"The Fifteenth Alabama was under constant fire from the battle of Cross Keys, in June, 1862, until the close of the war at Appomattox Court House. Through it all, young Brannan stood valiantly shoulder to shoulder with his more mature comrades, suffering every hardship which fell to the lot of the boys in gray.

"His illustrious companion in arms, Father Ryan, author of those famous poems 'The Sword of Lee' and 'The Conquered Banner,' another great figure of that long ago, has many times eulogized his religious co-worker and friend for his manly bravery during the heated conflicts on many battlefields."

Reviewing his priestly career, the same paper beautifully says: "In this as in all his other efforts, he became one of the best beloved of missionaries, carrying peace and comfort to the disconsolate, the sick and the dying. During his activities in the Master's service, he covered large sections of Texas, New Mexico, Arizona, and California. Among men in all walks of life, he held the love and affection of those who came in contact with him." R. I. P.

Civil Court Upholds Bishop's Rights

About two years ago, the Kuryer Polski, a Polish paper published in Milwaukee, started an agitation in favor of organizing a movement on the part of the Polish Catholics in support of a demand for the appointment of Polish bishops for the government of the Polish people in the United States.

Considering this move of questionable value if not of positive injury to the welfare of the Church in this country, Archbishop Messmer of Milwaukee issued a pastoral letter condemning the methods and purposes of such an organization. The aid of the civil courts was invoked by the publishers of the above mentioned paper to restrain the Archbishop and his Suffragans from publishing this episcopal mandate on the ground that they were thereby organizing a boycott against a worthy and reputable undertaking. The plea has now been before the Wisconsin courts for about two years, where it has received due consideration with the result that the supreme court of the State has recently handed down a decision declaring that the Archbishop of Milwaukee and his associate Bishops of the Province had a perfect right to restrain their people under pain of excommunication from reading or writing for the Keryer Polski.

A Lenten Message to the Christian World

The Lenten pastoral of the Holy Father is most timely. Unable to sit in silence and indifference to the terrible conflict now rending Europe, Benedict XV again raises his voice in behalf of peace, and virtually throws himself between the warring nations asking them to stop and consider that peace which while advantageous to none, would be profitable to all, hence cannot be otherwise than lasting.

In this acceptable time, when so many noble souls are doing voluntary penance for the sins of mankind, when so many are learning the value of self-denial as the great upbuilder of Christian character, who has a better right to call on the nations as well as the individuals to enter with spirit this holy season of penitential austerities, this season of practices so near to the Divine heart, than the common father of the Christian world to whom the welfare of the smallest nation is as dear as the greatest, who seeks not the misfortune of any but the glory and prosperity of all.

From a heart filled with love and sympathy for suffering humanity, the Holy Father writes the Cardinal Vicar of the Eternal City:

"As the Universal Pastor of Souls we could not, without failing in the duties inherent in the sublime mission of peace and love which God has entrusted us with, remain indifferent to the direful conflict which is rending Europe and remain silent.

"It is for this reason that the beginning of our Pontificate, in the anguish which filled our heart in the presence of such an awful spectacle, we tried on several occasions through our exhortations and counsels to persuade the belligerent nations to lay down their arms and adjust their dissensions in a way compatible with human dignity by means of an amicable entente.

"We threw ourselves, as it were, between the belligerent peoples, as a father between his sons in a struggle. We conjured them in the name of that God whose justice and charity are infinite to renounce their designs of mutual destruction; to make known, once for all, with clarity, in a direct or indirect manner, the desires of each of the parties, taking into consideration within the limits of justice and possi-

bility the aspirations of the peoples, accepting, if need be, for the sake of equity and the common good of nations, the obligatory and necessary sacrifices of pride and particular interests.

"Such was, and such remains the only way of settling the monstrous conflict according to the rules of justice and for arriving at a peace which would be advantageous not alone to one of the parties, but to all, and which would be just and lasting.

"Our paternal voice, unhappily, has not been heeded up to the present and the war continues furiously with all its horrors.

"Notwithstanding that, we cannot and must not keep silent. It is not permitted to the father, whose sons are engaged in fierce battles among themselves, to cease warning them because they do not heed his exhortations and tears.

"On the other hand you know that our repeated appeal for peace did not obtain the desired effect. It had, however, a profound echo in, and permeated like a balm, the heart of the belligerent peoples and moreover, in that of the peoples of the entire world, and awoke a lively and ardent desire to see the bloody conflict settled as soon as possible.

"It is not possible for us, therefore, to refrain from raising once again our voice against this war, which appears to us as the suicide of civilized Europe. We must not neglect to suggest and indicate, when circumstances permit, any means which would be likely to contribute to attaining this much desired goal."

Not unmindful of the power of prayer, and the efficacy of alms giving before the Eternal Throne, the Holy Father calls upon all Christians both individually and collectively to form a spiritual union of prayer and mortification, by withdrawing from the pleasures and worldly amusements during this holy season, giving the mind thereby ample opportunity for reflection on the many ills which afflict mankind, and the sovereign remedy which lies in fervent appeals to the Father of mercy, the source of all graces, the living God who is ever ready to grant a favorable response to the oft repeated petitions, sacrifices and alms offerings of his devoted children. The Holy Father continues:

"We, therefore, feel confident that not only at Rome, but in all Italy and in the other belligerent countries Catholic families, especially during the next days consecrated by the church to penance, will retire within themselves, far from worldly spectacles and amusements, in more fervent and more assiduous prayer and in the practice of Christian mortification. This will make more agreeable to the Lord the supplications of His sons and it appears, moreover, in the pres-

ent circumstances as supremely opportune and in harmony with the affliction of every noble heart.

"The mothers, wives, daughters and sisters of the combatants feel that more vividly than anyone else in the tenderness and goodness of their souls and they measure the immensity of the calamity evidenced by this horrible war. We exhort them in a most especial way to make use of the example they set and of the benign power they exert in their homes, in order to bring all the members of their family to offer to God in this propitious time, in these days of salvation, a continuous and more fervent prayer and present to His Divine Throne the offering of voluntary sacrifices which appease his just wrath.

"Furthermore, the Catholic families of all the belligerent nations will answer more fully our desire if they devote more particularly to such pious occupation the day which is consecrated to the sublime commemoration of the God-Man in these hours which His divine charity has made eternally memorable.

"They will ask Him through the intercession of his mother of suffering, but also mother of indomitable courage and queen of martyrs; they will ask Him, who has willed to redeem through his suffering and make brothers all the sons of Adam, grace to bear with magnanimity and Christian resignation the anguish and very painful losses caused by the war. They will beseech Him to bring to an end the trial already so long and so terrible.

"And also because alms serve to redeem the sins and appease divine justice, we should wish that every family, in a measure proportionate to its resources, make an offering of a mite in charity for distribution to the poor and unhappy, so dear to the Redeemer, to succor especially the unfortunate sons of those who died in this horrible war.

"In the hope, finally, that to these works of Christian piety they will devote themselves, prompted by a tender sentiment of human compassion and more strongly still by the supernatural charity which must unite the sons of the same Heavenly Father, the families of the neutral countries, we, with our whole heart, grant you and all the Catholic women and families whom we have just mentioned our apostolic benediction."

Consolations from the Front

About all of the reports that come to us from war-torn Europe contain little save a renewal of the recital of yet other efforts on the part of the contending armies for mastery on the battle scarred fields. Now and then comes a letter from the trenches telling of the writer's hopes and fears, of trials and sufferings, a brief recital which the military censor permits to pass on its way, bringing as yet small promise of the author's early return to the vocations of peace. While the world seems to resound with the din of battle, ever and anon, there comes some consoling message showing us that the consolations of religion have not altogether departed from the midst of those engaged in the titanic struggle.

The spectacle of so many zealous priests sharing the common lot of the battling hosts, men who have been blessed with all the refinements that religion and education have to offer, men whose duties have made them in other walks of life, the bearer of that message of peace and good will which alone can bring abiding joy to the human heart, seems not to have entirely changed their mission, nay rather seem to have frustrated the very design which brought them to the field of battle. Heroic men! you have risen superior to the sordid motives which drew you from your peace loving avocation, forced you to stand amid the death carrying messengers, to be instruments of hate rather than mercy! The world admires not so much your valor and feats of arms, as it does your acts of mercy for both the living and the dying, bringing thereby the softening influences of our holy faith amid the rigors of the battle line! Even those who do not think as you do, to whom your priestly ministrations perhaps savor of superstition, and false hope, laud your devotion and sing the praises of your heroic deeds!

Sharing the lot of her people in the great fratricidal contest, the Church will come forth the only victor, for she will have shown in the devotion of her priesthood the real value of her mission, and those who in their strength had forgotten and reviled her must in their hearts bear witness to the many acts of sublime devotion on the part of her clergy drawn by law to take their place on the field of battle for the defense of their country.

In testimony of the above, we here insert the following beautiful selection from the pen of a Church of England clergyman:

"On the table before me as I write is a letter from another friend of mine, a young Nonconformist minister, who is in somewhat of a quandary to know what to do. He has had the offer of a commission, and wants to accept it, but cannot easily decide whether his truer vocation is to stick to his church or go out and take scot and lot with his countrymen at the front. He is a fine, hefty-looking fellow, and I rather hope—but never mind.

"I thing of what our brave defenders are going through, and of the amount of unofficial spiritual work that is going on among them, and I cannot find in my heart to turn any able-bodied man back who wants to exchange a cassock for a khaki coat in order to minister to them as comrade to comrade on the the bloody field.

"The Roman church is doing it systematically. There are plenty of priests in the trenches acting simply as private soldiers, but ready at a moment's notice to comfort the wounded or shrive the dying, or even, as opportunity affords, to bring the rites of religion to the hale and sound.

"There is no scoffing at them now, whatever used to be the case. They have paid freely with their blood for the new respect they have won from the armies of France. It is officially stated that there are no fewer than 60,000 priests serving with the belligerents on all fronts—and this exclusive of the priests of the Eastern Church serving with the Russian forces, and the thousands of ministers of all denominations serving with the Protestant troops of Great Britain and her gallant sons from beyond the seas.

"I heard some months ago from Roman Catholic sources a moving account of the work of one of these soldier-priests. A half-ruined church within the zone of fire was filled with wounded men, laid in rows upon straw along the nave, chancel and aisles. Yet the altar was lighted, and by it expectant servers stood waiting. Presently the door opened and a cavalry captain entered and made his way through the dolorous scene of pain and death, his spurs clinking on his heels, his sheathed sword held in his left hand, while with the right he made the sign of benediction over the ranks of moaning men.

"From pallet to pallet he passed, listening to whispered confessions from tortured lips and giving absolution, at length seating himself in a chair near the altar, where those who were able to do so came to him, one by one, with their penance or grief, and he declared to them the peace of God. Outside, remember, the guns were thundering all the time, and the surge of battle breaking on every side.

"Confession over, the accoutred officer proceeded to the altar and said mass. He was a priest. Did ever any priest

say mass under more solemn and awful circumstances? Did ever any soldier fight a nobler fight? We all want to do what we can, to be sure, but not many can do it as dramatically as this.

"What minister of Christ would not go to the army if he could, if by so doing he could help forward in ever so small a degree his country's cause and his Master's work? There is that within us all which makes us long to take our part in what is being endured on our behalf, not to shelter ourselves behind the manful deeds of others."

MAINE IN HISTORY AND ROMANCE

The recent publication by the "Maine Federation of Women's Clubs" of an attractive volume under the above title dealing largely with traditions handed down from one generation to another, but which had not thus far appeared in print, is an object lesson of what might be done by an active association formed from among our Catholic people, which would make a real effort to collect some little data on the trials and hardships of our first Catholic settlers, the ones who blazed the trail, cleared the forests, and reared the homes which are perchance occupied today by their children of the third or fourth generation.

The pioneer Catholic Celtic population which came to our State in the early days of our Statehood, as well as the Catholic Canadian families, should in old letters, diaries, etc., have left an immense fund of interesting as well as valuable data for the future historian of our people, by whom a faithful account of their struggles could be written thereby for the use of present and future generations.

Life of Cardinal Cheverus

The deeply interesting letter addressed by Dr. Matignon, April 1, 1803, to Bishop Carroll, on the question of Father Cheverus' return to France, but expresses the outpourings of a heart given up to the service of the Master. The worthy pastor of the few New England Catholics had long since placed a just value on the services of his devoted assistant whose years of faithful work had already become fruitful in the increased devotion shown by the faithful here and there throughout his extensive parish. He had found John de Cheverus already willing to take up his mission case, and without a murmur, start on a long and toilsome journey which might take him to far away Passamaquoddy. Whether by the uncertain sailing packet, the old stage coach, the saddle horse, the Indian canoe, a friendly traveler, or on foot, the distant family was assured a visit.

The life was a rigorous one, a round of service which brought no earthly reward to the soul loving missionary, save the heartfelt hospitality of many a long neglected Catholic family which had just come to enjoy anew the old time consolations of the one true faith.

With the work of reclamation now well under way, while the foundations of future greatness of the church were being securely laid, need we wonder at the urgent appeal of Dr. Matignon to Bishop Carroll of Baltimore to use his influence and the prestige of his holy office, to retain for the Church in America one who had "evidently been destined for this mission." The associations of pastor and assistant had been so intimate, the bonds of affection between the people and their zealous clergy had grown so strong, that Dr. Matignon could hardly bear the thought of separation, especially since it was simply impossible to find one who would take up the burdens of frontier life, then practically a general condition throughout the New England states where the hardy Catholic settler had became for the most part a toiler of the soil. The necessities of his day were truly those of the Gospel where our Savior looking over the multitudes, exclaimed, "The Harvest is indeed great, but the laborers are few," hence the worthy priest charged with the responsibilities of an extensive pastorate, might well stand appalled at the prospective departure of such an zealous assistant, whose place it was simply impossible to fill.

That the good Bishop of Baltimore realized the urgency of Dr. Matignon's appeal, is evident. The welfare of the Church in New England had long been a source of anxiety to Bishop Carroll. Distant from him so many miles, rendered doubly so by the limited means of travel, the spiritual necessities of his children in the faith were nevertheless close to the large hearted Carroll to whom there came now and then many a filial message from some far away Catholic family pleading for some one who might break for them the Bread of Life eternal.

From the Church in New England, he had had in days gone by, many an anxious moment, but since the advent of Francis Matignon and John de Cheverus, there came naught save the most encouraging reports from the distant portion of his extensive diocese. Every letter whether from his devoted priests, or from some isolated Christian family that presumed to permit their Bishop to share joys of renewed religious life, brought the welcome tidings of prosperity in this part of the Lord's vineyard committed to his care.

Loth to disturb a situation ideal for the times, Bishop Carroll had perhaps thus far favored our section of America, by not calling either of the two zealous priests to labor in more favored fields where a greater earthly reward would have requited their faithful labors. He had even for a time seriously contemplated the transfer of John de Cheverus from his position of assistant in the Boston parish to the responsible post of pastor of St. Mary's church in Philadelphia, but the needs of the far eastern mission, and the importunities of good Father Matignon had prevailed. We cannot therefore for a moment suppose that Bishop Carroll could have viewed otherwise than with feelings of alarm, the prospect of the return of Father Cheverus to France.

Laboring in his native land, within the very shadow of his childhood scenes, the Bishop of Baltimore did not perhaps fully understand those feelings of loneliness which oftentimes well up in the heart of the most heroic exile; that inborn desire to again mingle with the folks at home, to walk the native soil, to see again the old familiar faces, to hear the home land greetings. The sound of all this had come across the ocean to John de Cheverus, and we need not be surprised if perchance there had been an echo in his priestly heart, a legitimate wish to revisit once more the old familiar scenes. But while his kind Bishop did not fully comprehend the exile's longing for the land of his birth, he realized to the same degree as did Father Cheverus the path of duty which must ever have a greater claim on the soul of the Catholic priest, than those of country, home or family, hence he was able to write from the fullness of his heart, the following

beautiful letter, deserving of a place in the life of the great French Cardinal, since it probably had such a lasting effect on the final decision of the anxious laborer in the mission fields of New England.

Peruse the same attentively, kind reader, for it is the message of one apostle to another, under date:

"Baltimore, April 9th, 1803.

"Rev. Sir:—After reading your letter of March 31st, received yesterday, I am not surprised that you are agitated with doubts, trouble and anxiety. Perhaps I am too much interested in the welfare of the faithful committed to my pastoral care, to decide your doubts, and remove your perplexity. However, you are entitled to my opinion on a subject in which both of us, and many besides us, are deeply concerned.

"I take it for granted that you were, by the usual and regular law of the church, attached to your native diocese, and subject to its bishop; and, therefore, that you were bound not to abandon it, and enter into the service of any other diocese without obtaining license for that purpose as prescribed by the canons; which canons likewise subject those prelates to the censures of the church, who shall employ clergymen abandoning their own diocese without proper authority.

"Such is the *usual and regular law of the church;* but this law supposes, evidently, that the clergyman who becomes subject to it shall have employment assigned to him in his diocese, and that he may be supported in its services and exercise his ministry, at least as long as he does not forfeit the confidence of his Ordinary Diocesan Bishop, by his own mis-conduct. But if events take place, even much less violent than those produced by the late revolution, so that a clergyman cannot hope for support, protection or safety; if his bishop can no longer employ him; and the clergyman, in consequence of the necessities pressing on him, be induced to seek for safety, and undertake elsewhere the care of souls; it appears clear to me, that he is no longer bound *in justice* to the service of his former diocese; what claims of *charity* may remain shall be considered afterwards.

"That the general and usual obligation of ecclesiastical institutions was dissolved with respect to the persecuted clergy of France, so that they were at liberty to enter into other engagements, incompatible with their primitive connexion with their native diocese or former parish, appears evident from various considerations. Ist. If persecuted priests, expelled from their benefices, having annexed to them the care of souls, should have been nominated to valuable prebends or professorships in

foreign countries, with this express condition, that they should hold their places for a certain term of years, might they not have accepted such appointments, though it was possible, that, before the expiration of the stipulated term of years, peace would be restored to their country? 2d. In the same manner, when French clergymen, wandering in want through the world, and victims of persecution, accepted offers of employment made to them by Catholic prelates, and obtained the respect, confidence, and veneration of the faithful placed under their care, is it not to be thought, that these have acquired to themselves that right of service, for the rendering of which their former parishioners could not afford sufficient protection? 3d. Clergymen, persecuted at home, crossed dangerous seas, and travelled to a vast distance, to seek the occasions of rendering that service which they were not allowed to render in their own country; but, a change happening in this their country, is it to be thought that the clergymen *are obliged* to measure back the same seas, and abandon those who received them in their distress, and profited by their instructions?

"These are some of the many reasons which persuade me that your original connexion with your native diocese was so far dissolved as to leave you at liberty, by the law of self-preservation, to seek elsewhere that protection which you could not find in your own country. Moreover, the change made in your own diocese and parish render them no longer the same. The Pope, in his bull for the concordat, expressly suppresses and totally extinguishes all the preëxisting diocese of France. Their extinction necessarily drew with it the extinction of all claims founded on their existence, and consequently the new diocese and parish are foreign to you, and without any rights extending to your person or services.

"To make an examination of this matter as satisfactory to you as possible, I divested myself as much as I could of every personal consideration, and endeavored to view it solely in itself; and the result of my reflections has been more satisfactory to my mind than when I first began them. I am fully persuaded that you are not obliged, by your previous engagements to, or connexion with, your former diocese or parish, to return to them.

"But do not the claims of charity compel you to resume the spiritual care of those whose attachment to you has been so durable, and perhaps, after the sacrifices of the revolution, are much in need of your zealous and charitable services?

"In determining this, there is not much difficulty. Considering the number of excellent clergymen in France, the resources of that populous country, the numerous ecclesiastical seminaries already, and the many more soon to be established, there is but little danger of the faithful remaining destitute of

the bread of Christian doctrine, and the graces annexed to the sacraments. But what resources will remain for those whom you have begun to train here in the principles and duties of true religion, if you quit your present station? None at all. The labor you have bestowed will be lost to them, and the claims of charity are assuredly stronger in their behalf, than in behalf of those who are not, and probably will never be, in the same extreme necessity. With regard to the solicitations of your respectable father and your other near relations, it becomes me not to interfere by offering my advice. You must decide on them; and I ought to say only, that I flatter myself with the hope, that the service of God, the extension of the kingdom of Jesus Christ, the salvation of souls purchased by his death, will speak more forcibly than the voice of flesh and blood. I received with yours a very respectable letter from some of the chiefs of the congregation of Boston, and today another from the much respected Dr. Matignon. I will send an answer to both in a few days, and promise myself that you will, at all events remain till I have the pleasure of seeing you, when the business may be discussed farther, if you should still have any doubts in your mind.

"I am, with the highest esteem, Reverend Sir, your most obedient servant, ✠ J., *Bishop of Baltimore.*"

The Apostolic letter addressed under date of April 9, 1803, by Bishop Carroll to Father Cheverus had the desired effect. "The service of God, the extension of the kingdom of Jesus Christ, the salvation of souls purchased by his death," spoke "more forcibly than the voice of flesh and blood,"—and a tender missive was soon on its way to France, announcing to the anxious parents and friends, that the path of duty demanded that John de Cheverus should linger yet a while amid the joys and privations of a missionary's life.

The news that his departure had at least been postponed, brought joy to every Catholic household, and the gentle priest found himself greeted on all sides by the filial exclamation, Oh Father, we are so glad you are not going to leave us! The universal rejoicing of his faithful people was well worth whatever little disappointment may have yet found a resting place in his priestly heart, for it enabled him to continued without relaxation his daily round of duties, to devote the spring and summer in preparing for the coming visit of Bishop Carroll who had promised to be with them in the early fall of 1803.

The Rt. Rev. John W. Shanahan

The death of the third Bishop of Harrisburg, Penn., Saturday morning, February 19th, 1916, marks the close of a life most fruitful in religious works of the diocese over which he ruled, as well as that of a notable career in the annals of the American church. While it is not unfrequent for one brother to succeed another in the charge of a parish, we have thus far only two cases where two priests of the same family eventually reached the episcopate. We recall the two Kendricks, Francis Patrick, Bishop of Philadelphia, later Archbishop of Baltimore, and Peter Richard, Archbishop of St. Louis, but it was given to the late Bishop Shanahan to receive the plenitude of Holy Orders from the hand of his brother, Jeremiah F. Shanahan, the first Bishop of Harrisburg, then after an interval of twenty-nine years, to succeed as third Bishop to the See of Harrisburg which had been established by his illustrious brother.

Bishop Shanahan was a native of Pennsylvania, and made his preparatory studies at Glen Riddle, his theology at St. Charles' Seminary, Philadelphia, and was ordained by his brother, Bishop Shanahan, January 2, 1869.

After a few months of services in his brother's diocese, the young priest returned to the diocese of Philadelphia where he filled various positions with fidelity until he was placed in charge of the parish of Our Lady of Sorrows. Here the great work of the future Bishop's life may be said to have commenced with the development of the parish church, rectory, and especially the parish schools. His interest in Catholic education earned for him the position of diocesan superintendent of parochial schools, the duties of which he fulfilled with great efficiency until his appointment as Bishop of Harrisburg in February, 1899. Under his rule religion prospered in the diocese of Harrisburg. New parishes were created, schools and institutions of learning increased, everything possible being done by the Bishop, with the limited means at his disposal for the advancement of the cause of truth. One of the principle efforts of his episcopate was the erection at a cost of $185,000, of the new Cathedral at Harrisburg, which must consequently remain as the crowning work of a busy career. R. I. P.

Thomas M. Mulry

The great lay Apostle of Charity, known throughout our country for his many labors in behalf of the poor and the lowly, president of the recently organized National Conference of St. Vincent de Paul Society, as well as prominent in many other benevolent organizations, Thomas M. Mulry, died at his home in New York, on the evening of Friday, March 10th, 1916.

One from an Irish family of fourteen children, Thomas Mulry may truly be said to have began life at the bottom of the ladder and to have worked his way by his industry, honesty of purpose, integrity of life, to a position second to none among the Catholic laity of America. Identified with charitable works and especially with St. Vincent de Paul activities in the great city of New York, Mr. Mulry from the very dawn of his business career, has in his quiet unobstructive methods of doing good to the needy, attracted the attention of kindred workers in the great field of American charities, who were not slow to recognize his sincerity, and who consequently felt that he was the most worthy and best fitted to assume the direction of the organized charities of the Catholic Church in the United States. He was accordingly elected last November, National president of the Superior Council of the Society of St. Vincent de Paul which was on this occasion reorganized with its seven divisions united under one supreme council which has its headquarters at Washington, D. C.

Learning of the useful deeds of this devoted child of the church, the Holy Father, Pope Pius X in 1908 created him a Knight of the Order of St. Gregory. A few years later he was selected among the numerous Catholic laity of America because of "his heroic devotion to works of charity extending over a quarter of a century," and because, "while actively engaged in large business enterprises, and acting as president of a large banking house, he devoted half of his time for the relief of suffering humanity," as the worthy recipient of the Laetare Medal. On the occasion of the presentation of this medal, Mr. Mulry's life long friend, His Eminence Cardinal Farley, said:

"At the altar of sacrifice where he was brought up, where he so often knelt and daily kneels, he learned the spirit of sacrifice which should actuate every Christian life. Mr. Mulry learned truly the lesson of the cup of cold water given in His name. of the value of the tear of sympathy and of the pitying word and there he learned that every act of charity must be guided

by a high and holy motive, and that is what has made Mr. Mulry what he is, a model for the whole city of New York and of the nation.

"I have known Mr. Mulry since his public career began. For thirty years and more we have been acquainted. I have seen his life at a very close range. We sat together in the Superior Council meetings and in Particular Council meetings, and I learned to esteem, respect and admire the wisdom and judgment of Mr. Mulry as well as his practical insight into charitable conditions. Never did there arise a problem that Mr. Mulry did not solve quickly and calmly."

The funeral of this noted Catholic layman took place on the morning of March 13th from St. Patrick's Cathedral which was filled with a vast concourse of devoted attendants, one and all anxious to show by their presence, their appreciation of the life and works of the man who had just gone to his eternal reward.

Two of Mr. Mulry's brothers are members of the Society of Jesus, one the Rev. Joseph A. Mulry, S. J., president of Fordham Univeristy and the other, the Rev. Patrick Mulry, superior of the Jesuit missions on the island of Jamaica, W. I.

To mourn his early demise, Mr. Mulry, who had only attained the age of 61, leaves a widow and eight children, six of his immediate family having already proceeded him in the journey to eternity.

In the presence of His Eminence the Cardinal Archbishop of New York, the numerous assemblage of the Church dignitaries, and the laity, the Auxiliary Bishop of New York, the Rt. Rev. Patrick J. Hayes, D. D., speaking from the text, "Charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is charity," after dwelling at length on Mr. Mulry's unexpected death, his life work, etc., said in closing:

"The life of this noble son of the Church was more than the personal career of an individual. It has formulated a law to govern, a movement to foster, a process to perfect private charities in relation to the State—and public charities in relation to private institutions. It emphasizes God as the source and inspiration of charity; man as the dispenser of charity in the spirit of a common brotherhood; and personal service unto sacrifice as the highest expression of that charity. The sublime model is Christ, Who said: 'Greater love than this no man hath that he give his life for his friend.' So St. Vincent de Paul would take a seat in the galley that a slave might breathe the air of freedom.

"On the death of Ozanam Cardinal Manning prayed that God might raise up on every side laymen like Frederic Ozanam. So may we pray that in our day and land God might raise up on every side laymen like Thomas M. Mulry.

The Catholic Church in Maine

Our First Catholic School.

It is not we think generally understood, that one of our earliest Catholic schools, if not indeed one of the first, was the mission school established by Sebastian Râle at Narantsouac, or Norridgewock on the Kennebec, and continued by this illustrious man during the trying years of his pastorate in Maine.

The abortive attempt of Governor Shute, following the Arrowsick Conference in the Summer of 1717, to open a school under the supervision of the Rev. Joseph Baxter would naturally lead one to believe, that thus far little or nothing had been done for the young Indian children of the Abenaquis tribe,—but such is not the case, for long before Mr. Baxter opened his school under the protecting aegis of the New England authorities, Sebtstian Râle had already been a resident of our present State for over twenty-five years, and was then established as well as the exigencies of this stormy epoch in our history permitted, at the Indian settlement on the beautiful plains of Narantsouac on the Kennebec about seven miles above the present village of Norridgewock.

If we read the Colonial authors of the period, men for the most part hostile to his faith and presence among the Indians, we are given to understand that the chief occupation of this noted man consisted in constantly stirring the Indians to war, or as an "incendiary of mischief," setting them on the defenseless New England colonists. The mere perusal of the literature of his day places Father Râle before us as a sower of discord, the emissary of the French king and his Canadian governor, whose sole purpose was to hold the Indian tribes as loyal allies for the French and have them in readiness to ravage and destroy the unprotected settler. That this portrait founded largely on bias and prejudice, is most untrue, is amply evidenced by the treatment accorded Sebastian Râle in the fair minded histories of our times, as well as by the impartial historians of his day.

We are cognizant of the present day work of the Catholic missionaries and sisters among the remnants of the once numerous American Indian tribes; how with the slender means at their disposal, all their energies are devoted to the great work of training the Indian children not only along moral lines, but also in those secular sciences which would at least enable them to pass the literacy test soon to be exacted from all seeking admission to our country.

That Sebastian Râle's people were accustomed to wander from our inland lakes to the seashores, that their lives were given to the pleasures of the stream and the forest, that they fished and hunted, we do not deny, but what we do question is that the days spent by the great Jesuit missionary were in any way given over to the idleness or indolence of Indian life. Father Râle's first thought was to teach the simple child of the forest something about his Creator, give him some idea of God, His sovereign domain over the Indian as well as the other people of the world. With their nomadic habits, we easily see what a task was his from the very beginning of his pastorate on the Kennebec. He was however, in time able to gradually assemble them in greater numbers at Narantsouac which became their favorite camping grounds, and from whose fertile plains, he taught them to raise more abundant harvests.

Here took place the chief exercises of this early Catholic school. In speaking of a school, we do not wish to be understood as meaning anything after the line of our modern Catholic school as far as equipment might go in a place of moderate means, but would ask our readers to picture a missionary priest training the boys of his congregation to serve in cassock and surplice at high mass, to sing with decorum the chant of the Church; to listen to the same man as he assembles the junior members of his parish, about him, teaches them the mysteries of the Faith, its pious practices, the official prayers of the Church; again to hear him unfolding the beauties of their language, the parts of speech, showing them in script the sounds which heretofore they had only known by ear, teaching them by the use of our well known Arabic characters to write and read their own tongue. Such a man, kind reader, was Sebastian Râle; such were his daily occupations during the flourishing years of his stay on the Kennebec.

That he taught his people the Catholic religion, we have no doubt. He had them both old and young assist at the almost daily instructions which he gave in the mission chapel largely erected and adorned by his apostolic hand. But to take as Bancroft tells us, "a little band of forty young savages," and teach them the ceremonies of the church, the language of Her liturgy, and have them "arrayed in cassock and surplice," assist at the services and chant Her hymns in the Latin language as well as in their own, and perhaps in French, must have required the most painstaking efforts. With a perfect knowledge of their language, it was easy for him to translate the beautiful anthems of the Church into the Algonquin or Abenaquis tongue and teach them to his pupils; it was easy for him to observe their spoken language, catch its sounds, transcribe the same, thus rendering it possible for his young Indian scholars to acquire some facility in reading and writing their

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mother tongue. The Indians were experts in handicraft. Their calumets, their bows, their arrows, their canoes gave ample evidence of much skill in the carver's art; their sign language written on the forest trees, or on their home tanned beaver, elk, or deer skins, or perhaps tattooed on their persons are proofs of their ability to learn to read and write, particularly under the tutelage of a teacher possessing the ability and patience of the Catholic missionary.

Such was the school of Sebastian Râle; such were his labors during his stay of more than thirty years at Narantsouac. His little chapel answered the purpose of a school room in stormy weather or when the winter snows hung heavy over the frost bound village. In the spring time, or when the summer sun was high, or when the leaves of many and varied hues were rustled by the autumn winds, it was no uncommon sight to see Father Râle in the midst of his dusky pupils, now beneath the shade of the lofty towering, deep murmuring pines, or seated along the river bank all gazing at the busy scene before them, the rippling waters of the Kennebec and Sandy rivers at their confluence, the bounding canoes, the skilled fishermen, in his battle with the salmon, or the speckled trout, while the good Father with his accustomed patience taught them their daily lessons.

Such is in brief the portrait which we glean from a careful study of the letters if this extraordinary man, of this the first Catholic school or perhaps the first of all schools held within the borders of our State, a school where the religious and secular studies went hand in hand, a school where the sound of the bell called the pupils to drink at that true source of knowledge which gives due recognition to both God and man, a school which continued the hours of its usefulness until that fateful summer day, August 24, 1724 when the rude hand of the New England marauder laid low the heroic Râle, and forever extinguished the hopes and aspirations of his devoted people.

It is worthy of note that the first marriage ceremony performed by a priest in the U. S. Navy Yard at Kittery, Me., occurred on Sunday, February 27.

The contracting parties were Robert Lewis Brady, landsman for yeoman of the U. S. S. Southery, and Miss Cecil Marie Hartmann of Philadelphia.

The marriage took place in the Library of the Educational building, in the presence of the Captain of the yard and his wife, the Commanding Officer of the U. S. S. Southery and a number of marines.